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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, MAY 10, 1900. NUMBER 11

Important Meetings Pending.

The Illinois Society for Child Study,

May 11 and 12, at Chicago Kindergarten College, 10 East Van Buren Street Chicago.

Western Unitarian Anniversaries,

Unity Church, Chicago, May 15, 16, 17.

Seventy-Fifth Anniversary of The American Unitarian Association, Boston,

May 22 and 26.

Free Religious Association, Boston,

May 31—June 1.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

ANNUAL MEETING

Western Unitarian Conference.

TO BE HELD AT

Unity Church, Chicago, May 15-17.

Tuesday, May 15, 8 P. M.

Sermon by Rev. Albert Lazenby. Reception to Delegates.

Wednesday, May 16, 9:30 A. M.

BUSINESS SESSION.

Address of the President, Mr. Lawrence P. Conover, Hinsdale.
Report of the Secretary, Rev. F. C. Southworth.
Report of the Treasurer, Mr. H. W. Brough.
Report of Field Secretaries, Rev. Geo. W. Stone, Kansas City, Rev. Mary A. Safford, Des Moines.
Address by Rev. Fred. W. Hawley, Jackson, Mich., "The Constituency of a Liberal Church." Discussion opened by Rev. Seward Baker, Sheffield, Ill.
12 m. Devotional Meeting, led by Rev. John L. Marsh, Lincoln, Neb.
2 p. m. Western Unitarian Sunday School Society,
4 p. m. Paper by Miss Charlotte W. Underwood, "The Church and the Young People. Discussion opened by Rev. Abram Wyman, Topeka, Kansas.
8 p. m. Platform Meeting. "The Church and Modern Society."
1. "The Real Needs of Modern Society," Rev. Minot O. Simons, Cleveland, O.
2. "A Religion for these Needs," Rev. Leslie W. Sprague, Grand Rapids, Mich.
3. "Agencies for Promoting this Religion," Rev. J. H. Crooker, Ann Arbor, Mich.

Thursday, May 17, 9:30 A. M.

"The Meaning of Certain Modern Religious Tendencies," "Recent Manifestations of Supernaturalism," Rev. Geo. A. Thayer, Cincinnati, O.
Discussion opened.
"Ritualism," Rev. F. A. Gilmore, Madison, Wis.
11 a. m. Paper by Prof. C. M. Woodward, St. Louis, Mo., "Hindrances to a more perfect development of our Public School System."
Discussion opened by Rev. W. S. Vail, Sioux City, Iowa.
11:30. Discussion of Business Problems.
12:15. Devotional Meeting, led by Rev. Ernest C. Smith, Kalamazoo.
2 p. m. Platform Meeting.
"The Religious Outlook."
In Japan, Rev. T. Murai, Tokio, Japan.
In England, Rev. Albert Lazenby.
In America, Rev. C. E. St. John, fraternal delegate of A. U. A.
3:15 p. m. A Unitarian Grove Meeting at Lithia Springs, Rev. Jasper L. Douthit.
3:45 p. m. Closing Business Session.
8 p. m. The Church of the Twentieth Century.
Its Intellectual Freedom, Rev. Kinze Hirai, Tokio, Japan.
Its Catholicity of Spirit, Rev. F. E. Dewhurst, University Congregational Church, Chicago.
Its Missionary Impulse, Rev. John W. Day, St. Louis, Mo.

UNITY

VOLUME XLV. THURSDAY, MAY 10, 1900. NUMBER 11

Old and New in its editorial note concerning the Boston Congress says, "Its fundamental operations are to be applauded and not condemned. There is and will remain a need to bring to bear powerful forces that will cause men to stretch hands across dividing walls and to keep well to the front those things which are common to men of all communions."

In the death of Mrs. C. T. Cole, of Mount Pleasant, Iowa, the cause of temperance, woman's progress and the sweet humanities have lost a tireless worker, a wise leader and a prophetic voice. From the beginning UNITY has profited by her strength and rejoiced in her loving and loyal support, and now it extends heartiest sympathy to the family and friends who are permitted to know her great worth in the interpretative light of their great loss making for the greater gain.

It is interesting to note that the University of Chicago and the Chautauqua Summer School are following in the footsteps of Harvard in offering pedagogical instruction to Cuban teachers during the summer months. This is expansion of the right kind. The *Chautauquan* says that "several free scholarships have been tendered to Cuban teachers by the management of the Chautaqua Summer School," and it further well says, "the spectacle of one thousand Cuban teachers mingling among American pedagogues, studying our language, customs and educational methods, will prove of great value in promoting a new public school system in Cuba." These Cuban school teachers will carry home more American excellence than twice that number of American citizens could carry there in the same length of time.

It is touching to note the struggle between the old and the new in the theological world as illustrated in the case of Professor Gilbert of the Chicago Theological Seminary. Our readers will remember that he has been under suspicion for some months on account of the heretical implications in his recent books on the New Testament. The ministers have tried to ameliorate the situation. This week the Board of Trustees has asked him to explain his position, which he did at length. As a result the Board of Trustees has voted him a year's leave of absence for the purpose of writing himself out still more clearly that they may be better able to judge of his position. Thus it will be seen that the days of recrimination, hasty theological confidence and dogmatic certainties have gone by and the days of patient adjustment and solicitous groping for the wider view and the larger truth have come.

Chicago has been enjoying the gracious visit of the representatives of English Unitarianism this week. On Monday night the Unitarian Club entertained, and Tuesday night the Liberal Sunday-School Union enjoyed the fellowship granted by the visit of Rev. Copeland Bowie, Secretary of the British and Foreign Unitarian Association, Mr. Ion Pritchard and his sister, Miss Marian Pritchard, both of them active officers of the British Sunday-School Association, and Mr. Bipan Chandra Pal, of India. Unfortunately the English representatives had to leave before the meeting of the Western Conference next week, but the Hindu remains. At the Sunday-School Union meeting Miss Pritchard read an interesting paper on "Sunday-School Literature," and the discussion that followed was another sign of the growing unity in the educational realm and the slow but sure annihilation of the arbitrary discussion between things sacred and things secular.

The weak spot in the administration of Carter Harrison as Mayor of Chicago has been the half-hearted and oftentimes inconsistent and altogether unsatisfactory administration of the Civil Service law. It is with great rejoicing then that Chicago greets his appointment of Mr. John W. Ela as member of the Civil Service Commission for the city. Mr. Ela's connection with the Civil Service Reform is national. His name is associated with that of the lamented George William Curtis and Dorman B. Eaton as a Civil Service reformer. He framed the excellent law now in force in Chicago and the law will have its full chance under his administration, or the public will know the reason why. His appointment is a matter of national significance and our readers everywhere may well study the municipal administration of Chicago with new interest. His appointment does much to relieve Chicago of the humiliation caused by the recent relapse into partisanship of its City Council.

The Editor's Table in the *New England Magazine* for May, the pulpit from which Edwin D. Mead preaches such virile sermons, is given to a study of the literature concerning South Africa and the lamentable war now raging there, the larger part of the notice being concerned with Hobson's recent work on "The War in South Africa: Its Causes and Effects." But around this book is grouped a mass of other authorities. It is one more challenge to the American people to become students of this problem, and one more evidence that whatever wrongs may have lurked in the administration or status of the Boer Republic, they have been overlaid by the towering wrong now being perpetrated by the English government in trying to enforce progress at the point of the bayonet or to champion what it calls "civilization" with the grim weapons of war. It is one more illustration of the principle that two wrongs cannot make a right. War is no longer a missionary measure either for the conqueror

or the conquered. War of every kind forces the problem into a "yes" or "no," a pro or con, and it is a small question that has but two sides, whether the issue be national, industrial, theological or social.

Old and New, the monthly bulletin of the Unitarian workers for Iowa, for May, contains the outline program of the "Okoboji Summer School," which is not only "a new Iowa opportunity," as the editors put it, but another sign of the times and one more thing making for the togetherness of the better forces in our American life, for although initiated and urged by and for Unitarians, the label will not stick in summer time, and its constituency will chiefly represent the geographical contact and availibility. The work is planned for three weeks on sociological, philosophical and literary lines. Miss Jane Addams, Professor Carruth, of the University of Kansas, and Rev. Albert Lazenby, of Chicago, are tentatively promised from outside the state, while Revs. Arthur M. Judy, Elinor E. Gordon, Mary A. Safford, Adolph Rosbach, Mary Collson and Marie H. Jenney are the lecturers announced from within the state. Mr. Judy will give a course of lectures on "The Spiritual Interpretation as Yielding the Most Trustworthy Knowledge of the Universe," Miss Gordon illustrating the same thesis by interpretations of the poets. "The Purpose-Novel" will be the general theme of another course of lectures, and Dr. Duren J. H. Ward, of Iowa City will lecture on "The New Science of Man." UNITY wishes all success to the "Okoboji Summer School."

The Boston Congress.

The Secretary of the Congress is once more at his post in Chicago and resumes the editorial "we." The nearly two weeks' absence gives a genial atmosphere of memory to the Boston Congress. The greetings of old friends, the finding of new ones, the glimpses of New York and Washington, a day amid the stirring scenery of Harper's Ferry and the more stirring historical associations, all combine in making the memories of the trip helpful and inspiring.

The closing days in Boston were such as to carry the spirit of the Congress into higher and clearer altitudes. The reception given by the faculty of the Cambridge Divinity School at the Phillips Brooks House, assisted by the gracious ladies of Cambridge, must have been pronounced a decided success as a "social function," though the writer is incompetent to pass upon the merits of such an event, but certainly the beautiful building dedicated to the "Great Heart" of Boston and erected on the campus of Harvard University as a home for the various religious societies in connection with the college, and the happy mingling of faculty and students, ranging from the President down to the undergraduate, with so many of the men and women in and around Boston that one wants to know, made the occasion delightful to those who came from a distance.

At the closing meeting at the Shepherd Memorial Church on Sunday evening Dr. McKenzie and Dr. Crothers genially shared the honors of the historic First Church of Cambridge. The address of Rev. Dr. Wright, Dean of the Swedenborgian School, setting forth the co-operative work of the Cambridge college, prepared the way for the last word of the Congress spoken by the General Secretary. The attendance here, as at all the preceding sessions, was good if not large, the body of the great church being well filled. On Sunday morning the present writer occupied the pulpit of the Congregational Church of Lexington, which in the vernacular of New England is generally characterized as the "Orthodox Church" and addressed the Sunday School of the Unitarian Church, and in the afternoon gave the greeting of Unity and the Congress to the Cambridge conference, the unique school in liberality conducted by Dr. Janes, the other man who made the Congress go. On Monday morning the secretary addressed some eighty Congregational ministers in Pilgrim Hall, and put in his last word in Boston before the Ministerial Union across the way in Channing Hall, where Mr. Dole and Mr. Tiffany had a "bout" concerning the relative importance of the altruistic and egotistic motives in morals.

This week our space is still occupied with the last of the Green Bay Congress. Next week we shall be able to give some of the text of the Boston Congress, which in due time we hope to present in pamphlet form, not primarily because of the things said, though the addresses themselves are well worth perusing, but because of their juxtaposition. They afford, when taken together, another object lesson in co-operation and fellowship. Meanwhile we do our readers a service by passing on the comments upon the Congress which we find in our exchanges. The *Christian Register* of last week says:

"The Liberal Religious Congress could not be a novelty in the city of Boston, because most of the speakers have met before on common platform to discuss the questions which concern all thoughtful men and women who believe in the religious way of doing things. Therefore, the meetings were much smaller than their quality would have justified. Addresses of rare ability, sanity and wisdom were given by representatives of several different denominations. The utmost harmony and good feeling prevailed, and the impression was left that the many scattered efforts toward unity of purpose which are recorded in various parts of New England ought to be recognized and provided for. In Southeastern Massachusetts there are, for instance, regular monthly meetings in several districts at which the ministers and people of the different denominations come together to discuss the measures which affect the community in which they live. The Ministers' Union, which started in Northern Massachusetts, is now several years old, and has the same object. A permanent New England Congress of Religion might become a powerful organization, and recommend all feasible measures to secure economy of religious work, and reduce the friction between contending parties. Begun in the right way and commended as a movement toward integration and not disintegration, and directed especially to meet the conditions of society in New England, it would command the respect of all the churches, and might have the co-operation of every one, excepting possibly the Catholic.

In the following notice from the *Universalist Leader* we must call attention to the incapacity of some of the

exchanges to grasp the title, although the spelling is so simple. The Congress is not now and never has been a Congress of *Religions*, but always a Congress of *Religion*. The Congress never assumed, except in the minds of religious editors, "the purpose of forming a new sect." From the first, all those who had any right to speak for the Congress have disclaimed the purpose of forming a "new sect," and no more clearly was this recognized at the last session than at the earliest meeting. But this is what our contemporary says:

The Religious Congress, which it is now called, the "Liberal" being dropped, has been in session in Boston during the past week, and presented a program of high and varied character. The attendance was not as large as was hoped for, or as the program deserved, but still the great church was well filled and a happy spirit of fraternity reigned.

In adopting the new series of principles the Congress abandons formally the early hint of a purpose to form a new sect, and becomes, of a truth, a "Congress" for the assembling of the points of likeness developing more and more among members of every denomination.

There is undoubted value in this exhibition of points of unity; in getting men of different faiths face to face, and in the opportunity afforded of taking account of stock in the business of religious progress.

There is also a danger that some callow workers may be swept off their feet by the notion that the new is always the true, and no wiser words was spoken during the session than that of Dr. Crowe, when he reined in some of the wild steeds of speculation and hitched them to eternal verities.

A congress of religion is a good thing, but we must have the religions first; else no congress. The Congress had such an array of speakers because the churches have been for generations educating them. The Congress has no creative function but only an assembling of the products of creative bodies. It is not a substitute for the church and denomination.

The addresses were remarkable only in their association with each other. They are the same words these men from all over the country are preaching and teaching every week; they came to the Congress to tell what they believe, not to exploit any novelty, and it is a good thing to have an organization that can manage the gathering of these forceful lives together, and show to the world how great is the power of righteousness of thought and deed.

The delegates to such a Congress must go home better soldiers of truth, recruited in mind and heart by the knowledge of the unity of the forces that make for righteousness. Every worker must feel that he is not alone in his work, but with him are arrayed a great multitude, and, heartened by the knowledge that there are co-laborers where he thought there were antagonists, he will haste to a larger service.

As long as the Congress is a gathering of the conscientious seekers for truth and workers for righteousness and not a stamping ground for cranks, it holds splendid possibilities of good, and it is to be said of this latest session that the standard was high and the result satisfactory.

The following from the *Congregationalist* of Boston is from the pen of Rev. Charles F. Carter of the Congregational Church of Lexington, and Chairman of the Committee on Program and of the Committee on Resolutions and Business. To his wisdom, persistency and skill much of the success of the Boston Congress is to be attributed.

The meetings that have been held in the First Church in Boston, with a closing service at Dr. McKenzie's church, Cambridge, on Sunday evening, have been well attended at both the morning and evening sessions, while the papers and addresses have been notably strong and able. There is considerable to warrant one in regarding such a gathering as a sign of the times, and perhaps it is most notable as an object lesson in catholicity of temper. Time was when so-called liberals freely indulged in strictures and negations, and such a platform as that of the liberal congress afforded a welcome opportunity for those who wished to have their fling at any form of sectarian narrowness or dogmatic bigotry. The spirit of negation and destructive criticism was almost entirely absent from these meetings. As Dr. Crowe said, "Liberalism as a leadership has about completed its work of negation." The prevailing temper was decidedly positive and constructive. Moreover, there was meager indulgence in the mere courtesies of tolerance. It seemed to be recognized that sympathetic interest was the warrant under which these men and women came together in conference from ten different religious bodies, and hence utterance was free and direct, and discussion was unconstrained. These notes of genuine catholicity of spirit were sufficiently marked to seem worthy of emphasis. There was liberty in the place of liberalism, and this fact gave point to the action dropping the term "Liberal" from the name, which hereafter will stand simply as the Congress of Religion.

In order that such an assembly may have a real unity there must be some underlying principles that receive at least tacit recognition. Probably no one struck the fundamental chord with surer touch than Prof. W. H. Ryder of Andover Seminary, who declared, "What I care for most is the truth, whatever the truth may be." Beside this, it was evident from many utterances that belief in the immanent, divine life was held as practical working principle of thought and action. In it Mayor Jones of Toledo found the basis for his thorough disclaimer of the distinction between the sacred and the secular, saying, in a peculiarly simple and convincing manner, that for him politics is religion and religion is politics. The main thought of Dr. Heber Newton's sermon was based on this conception of the Divine Father, who sustains direct spiritual communication with men, and who has laid in the constitution of the universe signs of his self-revelation and symbols of his holiness. Dr. C. C. Everett of the Harvard Divinity School deems the thought of the immanent God not new, but newly appreciated. In such instances one may find ground for thinking that a spiritual philosophy embracing a few leading principles is now doing the work that formerly was undertaken by a more thoroughly formulated theology. It is difficult to recall a single phrase that carried necessarily any theological implication with it, and still the atmosphere of thought was eminently rational.

One could not help being impressed with the practical outlook taken by the various speakers in whatever section of the program the theme came. From the philosophic standpoint, from the scientific, from the historical and comparative outlook the tendency was the same. All lines converged to the point of human betterment and social progress. Prof. Edward Cummings of Harvard, analyzing the elements of human progress, sees the need for increased spiritual wealth and power in order that the materialistic mass may be lifted; he affirms the law of progress to be, not the sacrifice of the weak to the strong, but the sacrifice of the strong to the weak—a sentiment re-echoed in Dr. Newton's definition that "there is but one real virtue in the world, the eternal sacrifice of self," and he raised this searching question, "Can we pay the cost of moral progress?" Dr. Crothers confronted the same problem in the light of history: "The great ages of religion

have been those when the interest was most strictly contemporaneous, when it was an elemental power for righteousness there and then. * * * The danger that comes today is not this heresy or that, but the lack of spiritual life. * * * The man who gives himself to religion in the making today finds himself at one with all those who have done this in the past." And he sees that the hope of co-operation is to be found in "the pressure of necessity—a work too big for the individual." In somewhat similar vein Professor Nash of the Cambridge Episcopal Divinity School held that religion must "come in by the back door," must be on terms of familiarity with its own time, and that righteousness and justice must be made synonymous. Again the practical demand was affirmed by Mrs. Nathan of New York City, who denounced the religion as spurious that would allow a man to shirk the responsibilities incident to his position of improving the social conditions of workmen dependent upon him.

In the institutional session on Friday morning there was fine appreciation shown of the religious motive as the only force on which reliance could be placed for social betterment, and at the same time, in Mr. Spahr's paper, there was keen sensitiveness to the obstacles presented by the churches themselves in this redeeming work. The most vigorous discussion of the Congress was at this point. Rev. E. B. Burr, in a forceful presentation, emphasized the business of the church to take a positive gospel to humanity and characterized the genius of Christianity as "God entempling himself in a human life." Mr. Pressey spoke earnestly of the problem in the country.

The sense of responsibility incumbent upon the free men of the Spirit, as they are confronted by the needs of humanity, found no clearer expression than that given by Rev. F. E. Dewhurst of the University Church, Chicago: "While freedom regarded as an instrument of progress is all inspiring and all strengthening, freedom regarded as an end, as the real and final goal, will prove to be as paralyzing as absolutism itself. * * * Freedom will recognize responsibility as its correlate. * * * It therefore remains for free men to prove that through their freedom they have found their way to the heart of the eternal." "The supreme question is, Can these men of the modern day, who have not refrained from proclaiming from the housetop the doctrine of Paul that where the Spirit of the Lord is there is liberty, turn that saying about and proclaim again from every housetop, Where liberty is there is the Spirit of the Lord?"

As the writer was not present at the scientific session, when Professors Dolbear and Shaler and Jenkin Lloyd Jones spoke, their contributions have not entered into this survey.

Conformity is often cowardice.
Let man stand up and face his fellow-man.
Away with dead majestic forms of forms;
Speak now the Truth and the Soul's verdict give.
In the wise future, men shall speak of this
As one among the Ages wandered off.
But few from follies ever stand aloof.
Let men who look, grow wiser as they live.
Not what a man believes, but what he does
Concerns all other men. For our beliefs
Do not affect the life or world to come.
No creed can substitute our duties here.
The souls of men cannot be swept at once
Of what the thousand years have died to teach.
Who sees the whence and whither of this world.
Is in the womb and sepulchre of things,
Yet would be oracle, aye, hides behind
The fanes, and speaks as if the statued gods
Had moved their marbled lips in silence vain
Till he had their interpreter become.

—Luther Dana Waterman, from "Phantoms of Life."

GOOD POETRY.

A Supplication.

Awake, awake, my Lyre!
And tell thy silent master's humble tale
In sounds that may prevail;
Sounds that gentle thoughts inspire:
Though so exalted she
And I so lowly be
Tell her, such different notes make all thy harmony.

Hark! how the strings awake:
And, though the moving hand approach not near,
Themselves with awful fear
A kind of numerous trembling make.
Now all thy forces try;
Now all thy charms apply;
Revenge upon her ear the conquests of her eye.

Weak Lyre! thy virtue sure
Is useless here, since thou art only found
To cure, but not to wound,
And she to wound, but not to cure.
Too weak to wilt thou prove
My passion to remove;
Physic to other ills, thou'rt nourishment to love.

Sleep, sleep again, my Lyre!
For thou canst never tell my humble tale
In sounds that will prevail,
Nor gentle thoughts in her inspire;
All thy vain mirth lay by,
Bid thy strings silent lie,
Sleep, sleep again, my Lyre, and let thy master die.

—A. Cowley.

The Loveliness of Love.

It is not beauty I demand,
A crystal brow, the moon's despair,
Nor the snow's daughter, a white hand,
Nor mermaid's yellow pride of hair;

Tell me not of your starry eyes,
Your lips that seem on roses fed,
Your breasts, where Cupid tumbling lies
Nor sleeps for kissing of his bed.

A bloomy pair of vermeil cheeks
Like Hebe's in her ruddiest hours,
A breath that softer music speaks
Than summer winds a-wooing flowers,

These are but gauds: nay, what are lips?
Coral beneath the ocean-stream,
Whose brink when your adventurer slips
Full oft he perisheth on them.

And what are cheeks but ensigns oft
That wave hot youth to fields of blood?
Did Helen's breast, though ne'er so soft,
Do Greece or Ilium any good?

Eyes can with baleful ardor burn;
Poison can breath, that erst perfumed;
There's many a white hand holds an urn
With lovers' hearts to dust consumed.

For crystal brows there's naught within;
They are but empty cells for pride;
He who the Siren's hair would win
Is mostly strangled in the tide.

Give me, instead of Beauty's bust,
A tender heart, a loyal mind
Which with temptation I would trust,
Yet never link'd with error find—

One in whose gentle bosom I
Could pour my secret heart of woes,
Like the care-burthen'd honey-fly
That hides his murmurs in the rose—

My earthly Comforter! whose love
So indefeasible might be
That, when my spirit wonn'd above,
Hers could not stay, for sympathy.

—Anon.

Proceedings of the Wisconsin Congress of Religion.

Held at Green Bay, Feb. 27-28, 1900.

WEDNESDAY EVENING—CONTINUED.

The Chairman—It seems to me now, it begins to look as though our meeting this evening might measure up to the others, notwithstanding the chairman. We will now listen to "The Vision of Today," by Mrs. Thomas.

"The Vision of Today."

BY MRS. VANDELIA VARNUM THOMAS, OF CHICAGO.

I confess that the subjects of this evening do seem rather pretentious, but I want to say that the nearest I ever came to a prophet is tonight, when I am sandwiched in between a couple of them.

We have been hearing ever since we came together about the old and the new, my brother said, and tonight I am sure you have heard all about the changes that have been taking place in our century in the material world and in the forces that moved upon it and the forces that master it. Now if it were not for this change things would be simplified wonderfully; then it would be an easy thing to eat and sleep and work, buy and sell, gain a livelihood, and live and die and go to heaven. But the change has come. These mysteries do not disappear as times move on. The same forces appear in the next form and each new generation must toil and moil to find out of this confusion and this darkness and the doubt and danger the new path. If the problems are greater that confront us today than ever before, it is because man is greater to meet them and because the world forces, gathering in momentum, are swifter in execution, and it is in the realization of this fact that the old is old. It is not the old problems that we are meeting today, but the new.

That is what is straining the social order today, and this is what is testing with an iron rod the religious and moral agencies of the time, and victory in this will decide what or who shall triumph in the future, whether it is right or might, whether it is heart life, or brute force, whether it is God or mammon. You business men understand very well what we mean when we say a change of condition exists in the business world. The small manufacturer that one day made everything no longer exists, or if he does accidentally breathe today, he is simply awaiting his end; he can no more resist the tide that is engulfing him, than he could the tide of the old Atlantic. My brother has spoken of so many things, I shall have to repeat them. He has spoken of the wealth of the world increasing, the way the earth has given up its riches, beautifully, bountifully given up its possession to man. But while the wealth of the world has increased by mighty bounds the number of those who own and control the wealth has diminished more rapidly, until today nine men out of every hundred own $71 out of every $100, while ninety-one men own only $29.

Now the day laborer may for a time fare as well—it all depends. He is no longer master. But the middleman, the independent man, must exchange ownership for the clerkship or the ownership for nothing. It all depends; he is not longer master. And so through the toil, struggle, turmoil and strife for daily bread—we have to look at these things face to face—there is intense, awful, bitter hatred toward the supposed system that has made these things possible today. Nor will this battle cease, nor can it cease, so long as the prices of everything to eat and wear and use and need, go up and down at the scratch of a single pen. It is the battle of $21,000,000 on one side, clear profits a year, against the struggle for homes and bread on the other side.

It is a battle of a 20 per cent dividend, declared quarterly, an 80 per cent dividend a year, on the one side against the multitude upon whom these dividends are assessed and from whom they are collected. This is the business world and no one is so blind but that he sees, no one so foolish that he denies, and no thoughtful person today but is turning this over and over and over again and again, sorrowfully, sadly wondering what can be the outcome of it all.

Now I am not here to speak about the causes of it, nor do I suppose even for a moment that I know the remedies, but I simply say this is the commercial situation; this is the commercial spirit of greed we meet today, and (this is the saddest part of it) running throughout all and built upon this business world, is the social world and the political world, so mingled and intermingled with it, so woven and interwoven with it, that you are at a loss to know, like the Scotch terrier, which is head and which is tail, what is cause and what is effect. Tickle one in the crowd and they all laugh together. Business and politics in the social world press one nerve and there is general vibration. Follow or attack one quarter and every other quarter rises and takes it as a personal affront and arises in self-defense.

I am speaking now of the conditions that exist in our great cities at any rate; no one can speak from the pulpit today in our great cities upon the unequal conditions that exist in the business world, but he is labeled a "Socialist." No one can lisp the word "sociology" with an idea of suggesting a remedy, but he receives a political tag. No one can breathe his convictions against the slaughter of the innocents in the war of conquest, but he is immediately set down as alined against wealth and power. Social positions and the business world never were so intermingled, and they are as sensitive as though there were a dozen carbuncles on the shoulder blade of each.

Now what has religion to do with all this? "Nothing, nothing," says the commercial spirit, "not anything, not a thing. Just preach the gospel, give us the pure, simple, unadulterated gospel, and everybody will take care of himself; things will move on all right. Stick to the gospel and it will stick to you!"

What a beautiful heartsease this "gospel," that has nothing to do with life or duty! There is nothing the commercial spirit of this age so loves to do as to array itself in goodly apparel once a week and be clad and groomed with the "gospel." What a soothing syrup to the commercial spirit, what a sunset route to the land of bliss, is this Pullman coach kind of a gospel. Let me illustrate. I was in New York City at one time, and I went over to Trinity church to hear the eloquent pastor speak, the Rev. Morgan Dix. You have been there very likely. At any rate it is just as beautiful as wealth can make it, with all the appointments and finishings and furnishings of the church, the beautiful organ, the boy choir, one of the most gifted men in our country in the pulpit. The subject that morning was "The Sins of Rehoboam." The pastor spoke of the sins of Rehoboam and he spoke eloquently, and it is safe to say that not a single dollar was taken out of that church that day because of a too radical or personal attack on the sins of Rehoboam.

In the afternoon I attended another service. I went up Broadway to Carnegie Music Hall and listened to an address given there by Prof. Felix Adler. He spoke as president of the tenement commission, an office which he had filled for many years; he told us of all the work that they had done in trying to get a law passed in the State of New York for the betterment of the tenement buildings in New York City. He said we had been down to the Legislature year after year and had explained to the men, but somehow when it came to a vote it was always defeated. He told them how it was the great tenement building sheltered hundreds and hundreds of souls with only one single water-faucet for

the whole in the court behind the building, and there those men, women and children from the very highest stories as well as the lowest had to go to that single faucet. Women that worked all day in the factories had to go there and wait in a line for the others, stand there waiting and then fill a bucket and walk to the top floors, and how necessary it was for cleanliness, for morality and for civilization that water should be brought into every apartment. That was what they were trying to do, among other things. That was one of the principal things. He said he went this year and he found the legislators willing to pass such a law as that. They said it ought to be done, but just before it came to a vote he received a dispatch from Albany, saying, "Come down, that bill is in danger." He went down, and he found that some one had been down from the city and had been tampering with the legislators. He said: "Whom do you think it was? Do you think it was the politicians of New York City? They are guilty of much, but they are not guilty of that this time. Do you think it was a saloon-keeper? They are never very anxious for people to get much water, but this time you will have to excuse them; they are not guilty this time. Do you think it is the slums of this city that are corrupting the legislators down there? Not at all. Who was it? Who was it? It was the trustees of Trinity church—Trinity church, which is the largest holder of tenement property in New York City today; Trinity church preaching the gospel, thundering against the sins of Rehoboam."

What has the gospel to do with these sociological problems? What has it to do with the awful struggle for bread today? Do you think that all the people are employed today that want employment? Let me tell you that is not so. It is not so. What has it to do with the oppression that we meet on every side in the greedy, grasping spirit of the commercial world? What has the gospel to do with that? What has it to do with the sweatshops, the 900 sweatshops in the city of Chicago today? What has the gospel to do with that? Women that are working, sewing, making cambric dresses that you and your sister pay $1, or $1.25 for, for $1 a dozen. It takes four spools of thread to make a dozen of them—80 cents for a dozen wrappers. I happened to be on the train at one time up in Michigan and I sat behind two men who were connected with Ann Arbor University. The train stopped, and I, by accident, overhead what they said. One of them turned to the other and said: "How much did your coat cost you?" He said, "It cost $15." "How much did it cost to make it?" "Oh," he says, "I don't know anything about that." "Well," the other replied, "I do not know, either, but a friend of mine in Boston is in that business, and he recently made a bid for making 30,000 $15 overcoats at 75 cents a piece and lost the job." Seventy-five cents a piece, and lost the job!

Has the gospel nothing to do with these questions, my friends? Has it nothing to do with the toiler in the mines, with the child of labor? Just as much as all of these conditions have to do with life and they have everything to do with life; just as much as religion means to man, and it means all to man. And here is the change that the pulpit and the church and our people must meet in the interpretation of the Bible, in the understanding of Christ, in the teaching of the Golden Rule, and in the application of the gospel of love and justice on earth. The question is no longer how to die, but how to live, the dying will take care of itself. It is not how to get to heaven, but how to get heaven here; not how to worship and praise some great or far-off Creator on some mighty throne, but how to serve a kind and loving Father by serving His children here on earth.

Theology such as it is, exists and will exist so long as man wants partitions and divisions and walls to hang his coat on as he goes in and out, but it has lost its energizing power and its rallying power. No one now feeds upon it. No one fights for it unless it is in some official position when it seems necessary for him to make some little stir. No one cares for it; the people have silently but effectually laid it upon the shelf. Now I am not speaking against any of the churches—do not think it for a moment—only speaking of the conditions that exist today. I have been too long reared by a good old orthodox church to say anything of the kind, for I love them all; but I have been too long muddled by it. They knew my views and never thought to chastise me for them any more than they would chastise themselves, for they are all in the same boat.

But the world has not outgrown religion, or the hungering and thirsting for it; it has not outgrown love or justice, or righteousness or faith of consecration or service. The world still wants, the loving God as well as the loving Christ. It wants a just and sympathetic brotherhood that would scorn to wrong a fellow-man even though it might do so under the veil of law or under the protection of the Supreme Court. We want a theology that will encircle, embrace humanity as well as the church; that will teach citizenship on earth as well as heirship in heaven; a Christianity that will serve Christ better in furnishing employment for the good, wage to the poor, rather than ladling out pea soup to the pauper; a Christianity that will dare to attack the dive across the street, as well as the devil across the sea; a Christianity that shall marshal its mighty forces upon the causes of wrong rather than dropping our laudanum over the results.

This is the new condition then that meets the pulpit and the pew. Who will be able to meet it? Now the name signifies nothing; Orthodox, Liberal, Jew, Catholic, whatever it may be—the name is nothing; the spirit is all in all. I have heard since I have been here much about the new theology. I am heartily in sympathy with it, but unless it meets new conditions better than the old, unless we do more, unless we love our brother man more devotedly and serve him more faithfully, I do not know what is in it. Do you? Some good brother said this afternoon that it wasn't so much what we do, as what we are. Now I would not like to suppose for a moment that a man was wrong, not at all, but, really it does seem to me it is what we do that makes us what we are. I cannot conceive of us sitting around with wings up here fluttering once in a while and doing nothing. How can we be unless we do and bring out the God that is within us, triumph over the wickedness around us.

I say it makes no difference about the name; the spirit, the spirit is all in all. Who will face, then, this commercial spirit that stands with one foot on business today, and another on the social world, one on the political world and another on the church, stands there, too, and proposes to lead all and rule all or else hold up all. Some of you may think that I am exaggerating matters; but I want to tell you that there is not a pulpit today in any of our large cities that can speak freely upon this without threats coming from every direction; threats that some will withdraw their patronage or their support in some way; threats here and there, bound in some way to muzzle the pulpit.

Who will meet these conditions? Who will bear the cross? Who will endure the persecution of today, the ostracism, that Christ may abide among us, that justice may be enthroned here on earth? This is the vision that I see tonight, that some day will come when the truths of God shall be stripped of all their superfluity, that the nonessentials shall pass away, but that the vital, the fundamental, the eternal shall remain and

shall be brought down to meet the needs and wants, the hunger and the suffering of mankind today.

My vision is that there will arise a brave army of angels that shall break the bread to the weary and the waiting, that life here may be exalted in the hovel and the palace, for both are needy alike, exalted and enthroned even as the life to come.

After the singing of a solo by Mr. H. H. Williams the chairman said: "We will now listen with a great deal of pleasure to Jenkin Lloyd Jones, who will speak to us on 'What Next?'"

"What Next?"

BY JENKIN LLOYD JONES, OF CHICAGO.

Brother Spence says the next thing is to take the collection. I think Brother Grier would say the "next thing" is for me to keep silent so that he can present a bit of business to you, and the next thing after that is for Brother Pike to make an announcement. Meanwhile the "next thing" to do is to believe pretty much everything that Mr. Frizzell said, and to do pretty much everything that Mrs. Thomas asks us.

The "next thing" is to try to invest a little of the capital acquired; the "next thing" is to try to apply a little of the truth we possess; the "next thing" is to try it on these nice theories of ours, these great schemes, this superlatively attractive philosophy. The "next thing" is to quit being mean, to stop quarreling, to cease killing one another. We have got to stop some time and why not begin now? Shall we forever put off the things we know are right because somebody is not quite ready? Shall we wait for one another everlastingly?

In religion, in religious organizations, if you please, is not the next thing to do to begin to play together? We have played apart so long; it is time to begin to synthesize after the painful, perhaps necessary analyzing. Your school children are permitted to pull apart a few flowers in order that evermore they may know the flowers in their completeness better, and appreciate them more fully. Perchance under some circumstances, it may be justifiable to dissect a few dead animals, never in my mind justifiable to vivisect a live animal—never; but it may be wise to dissect a few dead ones, in order that we may the better understand and appreciate and respect and revere the living organism and all animals.

Now one thing the century has been doing for us has been this dissecting, this pulling apart, this analyzing, this dismembering; and the next thing to do is to put them together again or at least profit by the pulling apart.

Christianity, Protestant Christianity, has been dividing and sub-dividing, separating and analyzing itself into imbecility and into absurdity. Our sectarians realize there has been a scandal and nobody knows it better than we preachers. There is not a preacher here but knows that his efficiency and potency are circumscribed by the useless and senseless divisions that obtain in the community in which he lives.

Father Taylor's deacon, who was a necessary attachment to him, stepping on the platform of a little village station all covered with snow, began to count one, two, three, four, five, six spires in the town and he said, "Father Taylor, Christianity has certainly come here." "No, no," said the old Methodist, "Christianity has gone, and the devil has come; you may be sure there is war all around the circle here—six churches in this little town that could not well support one. Just think of it!"

Yes, the next thing to do is to ameliorate the sectarianism, to reduce the antagonism, to overcome the prejudices, to supplant the sense of differences with the sense of companionship and of harmony and unity in this religious world. This is coming. Some way or another we are coming to a great synthesis in religion; some way or another we are coming again to a new, a wiser form of the old dress of catholicity that gave to Christianity its conquering power. We are coming nearer and nearer to the Holy Catholic Church, not of Rome, but of Humanity.

The New Humanism.

THE NEW HUMANISM. Studies in Personal and Social Development, by Edward Howard Griggs. New York, 1900. Price, $1.60.

The conception of society as the organic unity of human life and its conditions, as the "mobile equilibrium" of all human needs, interests, activities and all physical and other means, materials or machinery of civilization, is, especially as regards its largeness of perspective and its wealth of significant details, a distinctly modern development. It is today anacronistic to identify the real principle of social life either with the objective, geographical, climatic, commercial, industrial conditions and relations, or, on the other hand, with the subjective character, disposition and capacity of humanity. Either term the inner or the outer, capacity or environment is when considered apart from the other, confessedly abstract and unreal. A suggestive analogy to the nature of society is perceived in a biological function which organizes in unity of act both the organ and its environment.

Vitally associated with this conception of ethical or spiritual solidarity of society is the equally modern conception of the nature and method of individual and social reform. Exotic reformers are known to be dangerous tinkers. Reformatory measures proposed by those who have no sympathetic and living knowledge of the history, the present temper and ideal of society, who possess the minimum of scientific training in observation and analysis of social phenomena, and conditions, are unquestionably illegitimate and deleterious to the real character of the social whole and its integral members. They but disseminate the germs of disintegration and degeneracy. In every instance true reform springs from within the social and individual organism, must follow historical lines of direction, and have for its end and aim the explicit realization of the original implicit nature. Sound historical sense and knowledge, sympathetic appreciation of human needs and interests gained by the employment of scientific methods in study of man and nature, conjoined with and illumined by a deep spiritual insight into the eternal verities and meaning of life—these are the characteristic qualities of "The New Humanism," by Professor E. H. Griggs—a book that will prove of genuine worth to all who have living faith in, and are devoted to the realization of the higher human nature in and through the individual person.

We can give but the barest suggestion of the contents of the work. As introducing the reader to his central theme. Mr. Griggs sketches with bold and rapid hand the chief steps in the development of "the scientific study of the higher human life." The physical and biological sciences are shown to be "inadequate to the explanation of the spiritual world," although "fundamental mechanical laws" and "the general laws of organic existence apply everywhere to humanity." "It is only when one considers the facts of man's life from within the forces that have produced them," and this in the spirit and by the methods of modern science, that one may realize the infinite significance of humanity.

"The Evolution of Personality" is portrayed with a wealth of historical and literary illustration. We quote the final sentence of this chapter. "And from the point of view of spirit, the progress of history is measured, not by the spread of material conquests or

the accumulation of the equipment of civilization, but by the transformation of the universe into the life of the spirit, by the progressive emancipation of the individual, and the deepening and widening of the content of his personal life."

The key to Mr. Griggs' point of view is clearly set forth in "The Dynamic Character of Personal Ideals." "The spiritual forces of history find expression only through personality." The individual is "the center of the universe," "the active force in society," the unique and distinctive "angle," or point of view from which the meaning of life is to be gained, and the ideals of society are to be realized. As it is the individual person that is the reality and dynamic force of human history—humanity, society, race, state and church are by Mr. Griggs considered as abstractions, evanescent, unreal—so within the life of the individual it is the ideal, the ever enlarging, ever growing ideal that is the dynamic force, "the primary creative power with reference to conduct. "An ideal is the most practical thing in the world," and even though man's ideal be unrealized, it has exalted the man, increased his worth, if he has struggled toward it.

> "What I aspired to be
> And was not, comforts me."

The remaining chapters of the book are devoted to the consideration of the content of the ideal of life, positive and negative ideals, Greek and Christian ideals in modern civilization, the ideals of womanhood, the method and progress of social reconstruction through the expression of personal ideals, and the new social ideal which as the unity of each with all in love and helpfulness and knowledge, as the symphony of all life, culminates and fulfills its implied and incipient realities in "the religion of humanity." This last chapter is full of meaning and pertinence to present religious interests. The gospel which is to be proclaimed "is not," he says, "a new gospel but *the gospel anew.*" It is "one of positive culture and progress," of "noble self-realization in harmony with all others, of greater industrial justice and higher social unity."

> "Man stands today serene and fearless, free,
> No longer dominated by the forms
> That body forth his own imaginings,
> Knowing the meaning and the destiny
> Of all ages, lies within his soul."

Many passages in the book reveal the clear and lofty vision and temperament of the poet. The whole is characterized by a fearless candor, a sane optimism and prophetic earnestness of presentation. Where there is so much of excellence one hesitates to criticize. But the logic of Mr. Griggs' own position has shown the way which one cannot but follow. With the conception that comes out so clearly in the later chapters of the book, that, namely, in the ethical or religious life the individual soul is transfigured and made one and identical with the universal soul, with society as a whole, Mr. Griggs has himself exhibited the inadequacy of his original, the individual or personal, point of view to the interpretation of the kingdom of the mind. The only true and sufficient standpoint is withal the social or ethical. The individual standpoint is but a revival of the well known attempt to draw a line of demarkation between the sphere of "self" and that of "others," and is certain to issue in the defeat of precisely the individuality it is sought to defend. This demarkation theory has been the "stumbling block" in Mr. Griggs' explanation of the nature of the individual and society. It is almost axiomatic in modern biology and psychology that society as the total process of human development is implied, incarnate in each individual. This it is which is fundamentally operative in the rapid changes of educational theory and practice, in all ethical and social movements of reform in penal institutions, in the treatment of the mentally defective. But the biography, actual and incipient, of the individual, can be intelligently read only in the large historical terms of social consciousness. The social whole is the absolute presupposition not only as the ground of being, but also as the expression and complete interpretation of the individual. For society supplements and completes with explicit and concrete identical powers and ideals, interests and capacities, the merely incipient and the implicit capacities or nature of the individual self. Society is really and actually all the individual is or has it in him to become. When the nature of individuality is once recognized, when it is recognized that in the play and converse of the widest possible individual differences the necessary *prius* or postulate is the solidarity, the identical, universal unity of society, then every hypothesis of demarkation, every atomic theory of the social organism, is forever and irrevocably doomed.

The later chapters of the book show very plainly that Mr. Griggs is logically impelled to the social and philosophical standpoint. But it is apparently not recognized for it coexists, though incompatible, with the original individual point of view which he incidentally restates and emphasizes. And this is the reason for the currents of thought, which the critical reader will discover running through the last half of this very stimulating and suggestive book. This review has already exceeded its spacial privileges, otherwise I should examine the view which Mr. Griggs presents of the ideal of life and its relation to the contents and conditions of the self's experience and realization. But I most heartily commend this work to the attention and careful study of the readers of "Unity" as one of the most interesting and important popular presentations of the ethical and religious aspect of human life.

W. P. Smith.

THE STUDY TABLE.

Notes on New Books.

The Golden Horseshoe: Stephen Bonsal. MacMillan Co.: New York and London. 1900. 16mo, pp. 316. $1.50. This book pretends to be edited correspondence between two United States army officers, one stationed in Puerto Rico and the other on the eastern seas and in the Philippines. It is simply a plea for "expansion' and would be more interesting and forceful if stripped of its artificial correspondence form and presented directly. No men in their right minds would write each other such prosy and argumentative letters and if they did the correspondence would not deserve publication. The line of thought Mr. Bonsal follows is about this—there are opportunities for white Americans to grow rich in Puerto Rico and the Philippines; England has produced marvels in Singapore and Hongkong and will make money there; Russia intends to stay in northeastern Asia. We can follow their example in Puerto Rico and the Philippines: we must, we will. There is nowhere a question of justice and right; only a statement of manifest destiny and opportunity. Because Spotswood and the Knights of the Golden Horseshoe moved toward the west and because Fremont won California, we must take up the white man's burden and help "the westward movement of our race, slow but irresistible, like the progress of a glacier, moving in obedience to natural laws." This quotation is a fair example of the author's labored and unattractive style.

At Start and Finish: William Lindsey. Small, Maynard & Co.: Boston. 1899. 16mo, pp. 256. $1.25. The author is a professional athletic trainer who is devoted to his work. He is a pleasant writer with a direct, forcible and interesting style. The book contains nine well-told stories of contests on the athletic field. While his partiality for foot-racing is evident, the stories treat of several events and are sufficiently varied. *My First for Money, The Hollow Hammer,* and *How Kitty Queered the Mile* are among the best in the book and will interest anyone, even though he be not inclined to athletics.

The Anglo-Boer Conflict: Its History and Causes: Alleyne Ireland. Small, Maynard & Co.: Boston. 1900. Small 16mo, pp. 141. 75 cents. This convenient little handbook presents the English side of the present struggle in South Africa. It is interestingly written, simple and straightforward, but extremely partisan. While the points presented are not unfairly discussed, one constantly wonders that the author omits many points completely. No presentation of the subject is candid which confines itself to state papers and official diplomacy. Is it true or not, that British greed lies at the root of the whole trouble? Yet we look in vain for any hint of such a thing in Mr. Ireland's book. The author presents a good reference list of literature at the end of his treatise. Used with something representing the other side, the book is useful and good. But the very person who reads such a little manual is the person who is unlikely to read more.

Evolution of General Ideas: Th. Ribot. The Open Court Co.: Chicago, 1899. 8vo, pp. 231. $1.25. French science is nothing if not clear in argument, symmetrical in development, and brilliant in presentation. Ribot always displays the national clearness, symmetry and brilliancy. Nowhere are these qualities better displayed than in this little book. The lectures which make up the volume were presented at the College de France in 1895. The book is the first of a series which will include the whole range of psychology. In the development of the mind as it abstracts and generalizes, the author recognizes three periods—(1) inferior abstraction prior to the appearance of speech; (2) intermediate abstraction, accompanied by words, which though at first accessory increase in importance little by little; (3) superior abstraction, where words alone exist in consciousness and correspond to a complete substitution. It is unnecessary to say that the author develops his theme in masterly and interesting fashion. We congratulate the publishers upon issuing so satisfactory a translation of this highly important work. FREDERICK STARR.

An Ethical Sunday School.*

This is a decidedly important and opportune book. While it is professedly designed for workers in Sunday Schools, it will nevertheless be of invaluable service to every parent and to the teachers in public schools, who are not improbably exerting a pretty decisive influence on the moral sentiments and ideas of the young.

In a clear and succinct fashion Mr. Sheldon states his conception of the specific work of the Sunday School, and gives a most suggestive outline of a course of studies extending from about the sixth or seventh to the fifteenth or sixteenth year. The method and aim of the instruction in the Sunday School along ethical lines are radically different from those of the conventional type. It is well known that the aim of instruction in the ordinary Sunday School is to impart knowledge of certain facts and beliefs of scriptural history. But Mr. Sheldon's conception—and herein lies the novelty of his work—is that, although these same facts are utilized, they are to be taken, not as ends in themselves, but as "indirect means for awakening and developing certain *tendencies* of thought and feeling in the young, a certain *attitude of mind* on the problems of life." In elaboration of this conception Mr. Sheldon furnishes an admirable selection and arrangement of materials, including, e. g. "Bible Stories," "Habits," "The Home and Home Life," "The Life of Jesus," for the young, "Citizenship," or "One's Country," and, lastly, "God," and "Ethical Law."

It is greatly to be hoped that the demand for this book will be such that Mr. Sheldon will be encouraged to publish the complete series of lessons, of which he has in this book given but a "sample."

W. P. SMITH.

*AN ETHICAL SUNDAY SCHOOL. A Scheme of Religious Instruction for the Young, by Walter L. Sheldon. Price, $1.25. Macmillan Company, London.

Literary Items.

Mr. Melvil Dewey, the great librarian, has been taking a vote of the librarians concerning the best books to add to village libraries. "Richard Carvel" and "Via Crusis" stand at the head of the novels. Hapgood's "Abraham Lincoln," Van Dyke's "Gospel for a World of Sin" and Prof. L. H. Bailey's "Principles of Agriculture" are among the other titles.

England has its Hibbert Lecture Series, and America in its series of lectures on "The History of Religions" promises to realize a series of publications of equal importance and permanence. Four books are already out, treating of "Buddhism," "Primitive Religions" and "Jewish History Before and After the Exile." The next series is to be given by Edouard Noville of Geneva, the Egyptologist, and the book may be expected during this year. The same house has put out four volumes in "Other Heroes of the Reformation," and four more are promised, viz., Swingli, John Calvin, John Knox and Thomas Cramer.

What Prof. Moulton began to do, but stopped short of satisfactory accomplishment because of his determination to divorce literary from historical criticism, promises to be realized for the New Testament at least in the series of International Hand Books to be edited by Dr. Orello Cone, President George L. Cary of Meadville, Principal James Drummond of Manchester College, Oxford, and Prof. Henry P. Forbes of the Theological School, St. Lawrence University, are to be his co-laborers, Prof. Cary taking the Synoptic Gospels, Prof. Forbes the Fourth Gospel, the Acts, Johannine Epistles and Revelations, and Drs. Drummond and Cone the remaining Epistles. The fact that they are to be put forth by the Putnam Publishing House is sufficient guaranty of the workmanship. Altogether this will be a most timely series, available alike to preacher, the higher Sunday School work and the student of literature.

"To make a home out of a household, given the raw material—to wit, wife, children, a friend or two, and a house—two other things are necessary. These are a good fire and good music, and inasmuch as we can do without the fire for half the year, I may say music is the one essential. Late explorers say they have found some nations that have no God, but I have not read of any that have no music. Music means harmony, harmony means love, love means—God."

THE SUNDAY SCHOOL.

A Course of Study in the Non-Biblical Jewish Writings.

NOTES FROM THE MOTHERS' NORMAL CLASS OF ALL SOULS CHURCH, CHICAGO.

Prepared by E. H. W.

Esdras XXII.

MEMORY TEXT: *Keep thy sorrow to thyself and bear with good courage the adversities that have befallen thee.*

In the study of the Apocalyptical writings as in the study of poetry, dealing with generalities may not be very profitable. They are interesting only when dealt with in specific details. There has been a great deal too much said about Browning's poetry and not nearly enough said about this or that poem of Browning. Any attempt to dispose of Robert Browning as a unit is only for the skilful. And so in regard to these Apocalyptical books, they have individualities of their own which appear only under the searchlight of careful study.

We have today still another book which resembles the others in general characteristics but is very different in details. It is particularly apt, following the lesson of a week ago, the Apocalypse of Baruch, for it has very many interesting points of analogy with that book. They are each divided into seven visions, separated by a prayer or fast. They are both concerned with the coming of the Messiah, who is to straighten things out and help the Jewish people out of their straits and enable them to find their bearings. Both were written about the same time, that is, in the first century A. D. Both were written to fill the Jewish people with courage. Esdras, as you remember, is the Latin form of Ezra. The Ezra of our Bible is, in fact, the first Ezra, Nehemiah is the second Ezra, the first Apocryphal Esdras is the third Ezra and the second Apocryphal Esdras is the fourth Ezra. Now, Ezra is in some way the hero of them all; it is a continuous story run out into legend and poetry and part of the same story is contained in the First and Second Chronicles. The Ezra and Nehemiah of our Bible are practically one composition. It is an attempt to set forth the story of the rebuilding of the second temple and the spirit of those who built it. The Books of Chronicles tell the story from Abraham down, but tell it from the priestly rather than from the prophetic standpoint, with the purpose of magnifying the office of the priest and increasing in every way possible the sanctity of the temple. So Ezra, like Baruch, Enoch and the Sibylline Oracles, came to be a peg upon which to hang a literature, and we have a part of it here, an apocalyptic literature hung upon the name of Ezra. Ezra was a devout Jew in Babylon, who succeeded in leading back one of the parties that was instrumental in rebuilding the temple. The present book conceives of Ezra still in Babylon, still discouraged and perplexed; he cannot explain why it is that the people of God should be so trounced about and humiliated, and in seven successive visions he states his perplexity to the Almighty.

The best way to get at this book or any other is to read it. But a few words may be helpful by way of introduction.

Obviously, the scholars say, the first two and the last two chapters do not belong to the book, but are later additions. Chapters one and two are obviously Christian additions put in with the manifest purpose of fitting Jesus into this literature. The last two chapters, fifteen and sixteen, are also later, perhaps by two hundred years, written probably by a Jew who knew of the Christians and had a controversial purpose in the writings. The first two chapters are the additions of a Jew-Christian who believed that all this rhapsodic vision of a Messiah had come true.

The first chapter opens with a genealogy. By a very simple pedigree the writer spans thirteen centuries. It is utterly inadequate if we try to study it out scientifically.

The third chapter begins with an individuality of its own. In it the writer propounds to the Lord his perplexity. "Are their deeds then any better that inhabit Babylon, that they should therefore have the dominion over Sion?" According to the story it was after he had been in captivity for thirty years that this vision came to him. He propounds the old problem of Eden, of Job, of the righteous man who cannot get along in the world, of the honest man who is poor and who sees the other man not so honest meeting with undeserved success.

The first vision answers that, though God's ways are unsearchable, the tokens or signs of the end are open to our view.

In the second vision, which reaches from the twenty-first verse of the fifth chapter to the thirty-fourth verse of the sixth chapter, Esdras is again informed that God's ways are inscrutable, but that his purposes are being gradually carried into effect, and that evil is ripening for destruction.

In the third vision, which begins with the thirty-fifth verse of the sixth chapter and continues to the twenty-fifth verse of the ninth chapter, we find "the revelation of the final judgment, and of the places prepared for the wicked and the just; the seven woes of the one and the seven joys of the other are expounded. Esdras is also commanded to acquiesce in the justice of God, though the saved should be few in number, and not to imagine that he can love the world more than He who created it." But there is one interesting thing in connection with this third vision. There is a long passage that has dropped out of your versions. There are about eighty verses left out of the old version because omitted in the Latin edition, perhaps for theological reasons. The modern scholars have restored it. It is the vision of the last judgment. It contains a great deal of sense and is most available for Sunday-school uses.

In the twenty-sixth verse of the ninth chapter we come to the beginning of the fourth vision: "So I went my way into the field, which is called Ardath, like as he commanded me," etc. It is the vision of the sorrowing woman. The woman mourning in the field was the type of the city of Jerusalem, and it turns again into a parable of consolation, at least of encouragement.

The fifth vision, which includes chapters eleven and twelve, "represents the Roman Empire under the type of an eagle, who is overcome by the lion springing from the wood, the type of the victorious Messiah." To those versed in the lore of the trance, of ghosts and mediums, this apocalyptic literature would be delightful. If there is vitality in such studies here is where we find fine illustrations of it. This "control" made men talk high imagery, high morals. Here is a control that is dignified.

The sixth vision is another interesting transmutation of history. The "Ten Lost Tribes of Israel" will always haunt the imagination of Jew and Christian. They turn up in all parts of the world; they enlist the enthusiasm of specialists here and there. And the writer of this book of visions finds them to his consolations, finds them in a beautiful way.

Throughout the body of this book the word "Messiah" is translated "Jesus." This simply shows the bias of the translator. Etymologically and historically

the words "Anointed," "Messiah," "Christ," are all one, and, of course, a person coming upon this manuscript any time after the third century, with the knowledge of Jesus' rising power, would innocently and confidently interchange the two and instead of "the Son of God" write "Jesus" because in his mind they were one and the same.

We have now studied nine classic compositions of the apocalyptic order: The Apocalypse of Baruch, the book of Enoch, the Ascension of Isaiah, the book of Jubilees, the Assumption of Moses, the Psalms of Solomon, the Sibylline Oracles, the book of Baruch, and the Second Esdras. Why have they come down to us? I think the answer probably is that then, as now, this was the kind of writing that people liked and took care of. The human mind loves poetry. In these books there is an element of imagination, and people have been fascinated with it. There were probably plenty of people making other books which have not come down to us. Of course, on the theory of special revelation, their survival is easily explained by saying that these books were a special message that did not get into the Old Testament. But I would try to explain these things on normal and universal grounds. Homer has survived all his contemporary history because people liked poetry better than prose.

The Steeple that Grew.

In the state of Washington, years ago, before it was a state, a tiny church was built beside a big tree. The reason it was built on that site was that the rector, who was to have charge, thought the tree would make such a fine steeple. So it has. A cage for a bell, surmounted by a cross, was put on top of the tree, the rope for ringing the bell being carried down on the trunk. An English ivy grows on the tree. It found a chink in the roof, and pushed its way through, and now decorates the interior of the tiny church as well as the steeple. It took one week to build the church, but the steeple has been growing five hundred years.—*The Outlook.*

THE HOME.

Helps to High Living.

SUN.—Those who are old in battles know that the victory belongs to the spirit and the heart, before it is the work of the hand.

MON.—They who do their own will only are quick to condemn those who hope to accomplish the will of Heaven.

TUES.—To be free means to set free, to live means to let live.

WED.—Friendship's fortune is friendship's faith.

THURS.—The cure for a broken heart, if there be any, is in facing the wounds and stings of the world's life.

FRI.—We have heard of amateur artists, amateur soldiers, amateur statesmen; but no one has ever heard of an amateur gentleman.

SAT.—Sometimes by the mere absence of gold or silver, there is dignity, simplicity, even solemnity.

—*Francis Marion Crawford.*

Is Society Under Obligation to These?

I remember once on a time, calling on a man who had formerly been a regular attendant at church. Not having seen him for some time I concluded that he must be sick, or perhaps had moved out of the neighborhood. By a device which most ministers are quite familiar with, I managed to bring the conversation round to the subject of his absence from church. He informed me that the reason he had not attended church was that the last time he was there he was "hurt," and he "hadn't any notion of going again right off." That he had been hurt, was told in such a way that I inferred it must have been from something I had said in the capacity of preacher. I confess it didn't trouble me much, for I have always been of the opinion that a minister can be good for very little who doesn't occasionally hurt somebody's feelings. But he assured me it was not from anything that I had said. "The fact is," he said, "I was dunned—dunned in church, you know." I discovered that he had been appealed to in the ordinary way, but no response forthcoming, a good brother in his official capacity thought he would refer to it in a casual way as he met him at church. And this was what hurt him. I attempted to soften the matter a little by saying that he was looked upon as a man not only abundantly able, but willing to do his share in all such matters. "Very likely he thought you would feel hurt if he omitted to call on you. Of course the church has to be supported by somebody. The minister has to live and the music that you enjoy so much has to be paid for. And even if there were no urgent need for money, you would not be willing to receive so much without doing something in return." "That may be true enough," he replied, "but the fact is that wasn't the place, nor 't wasn't the time to ask a man for money. Religion ought not to be mixed up with money matters, and I don't go to a church where they ask a man for money as soon as the service is through." Without any further attempt to justify this particular instance I confess that as the spirit of the man disclosed itself, the impression left on me was something akin to disgust. I didn't at that moment know whom to despise most, him or myself. Like a sponge he had soaked and soaked until he had become sour, and I felt myself woefully culpable, in that I had preached to him Sunday after Sunday and had failed to awaken in him the remotest sense of his personal obligation to anything or anybody.

Years ago I remember calling upon a mother whose boy had been a quite constant attendant at the Sunday-school, but for a time had absented himself. Among the reasons she gave for his absence were these: He had not been given any lesson to study through the week; the teacher had failed to be present every Sunday; the school didn't have sociables enough; and in wholesale fashion she berated the Sunday-school and all its methods. I had never remembered seeing her inside the church or the Sunday-school. I thought it a very good opportunity to do a little missionary work of a candid sort. So I began: "To my knowledge you have never been near the Sunday-school. As far as I know you have never given it the benefit of one encouraging word. You evidently think it is the duty of some one to devote his time, his energy, his patience to the teaching of your boy, and of course you know that this work must of necessity be entirely voluntary on the part of the teacher. Does it ever occur to you that you have some obligation in this matter? Do you ever think that your boy's teacher has as much right to expect service from you as you have to expect service from him? That you are as responsible for the moral and religious well-being of the boys in the community as are the teachers in the Sunday-school? Do you imagine you are reasonable in expecting your boy's teacher to give his service every Sunday when you have never given five minutes of one Sunday in paying him the compliment of knowing who he is?" I thought perhaps I had succeeded in making some little impression, but I was mistaken. She was not even irritated. She coolly added that she thought it was the duty of the preacher to call on her. My mission was hopeless.—*From a recent sermon on Individual Responsibility by Rev. James Huxtable. Reprinted in Unity Items.*

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THE FIELD.

RARE BIBLES.—Leo Olschki, a Florentine antiquarian bookseller, recently found in a patrician house in Venice a perfect copy of the Bible with the commentaries of Nicolas de Lyra, which was printed at Rome in the house of Don Pietro Massimo, in the years 1471-1492 in five large volumes. A perfect copy of this Bible is extremely rare. One such was sold to a public library not long ago for 30,000 lire ($6,000). The celebrated Pannartz superintended the printing of it in one of the earliest printing establishments of Italy. The work includes a large number of colored designs, plans of sacred buildings, etc., and six little gems representing Christ after the manner of the Latins and after the manner of the Jews. These designs are probably the work of an Italian master of the end of the fifteenth century, no doubt Mantegna, or at least a pupil of his school. The commentary of Nicolas de Lyra printed with this rare edition was used by Luther.

There was sold quite recently at a public sale in London a copy of a Coverdale Bible, which dates from 1535. This edition is one of the rarest, and not a single copy is known which is absolutely complete. The one just sold is one of the best preserved, but it lacks several pages which have been supplied in facsimile. It cost the purchaser $1,500.—*Le Protestant.*

LEO XIII AND THE SACRED COLLEGE.—Cardinal di Cannossa, bishop of Verona, has just died at the age of 91. By his death the Pope finds himself the oldest member of the Sacred College, a thing which has rarely happened. What is still more noteworthy is that there remain today only three cardinals appointed by Pius IX, their eminences Parrochi, Oreglia and Ledochovski. All three are in very poor health and Leo XIII is quite likely to survive them. This would renew a situation which has occurred but once before in the history of the Sacred College, that of a pope surviving all the cardinals created by his predecessor. It was under Urban VIII (Barberini) that this historic curiosity was seen. To commemorate the event that pope had a medal struck and distributed to the cardinals with this inscription: *Non vos elegistis me, sed ego ele i vos* (Ye have not chosen me, but I have chosen you). An apt appropriation of the words of Holy Writ which Leo XIII might feel tempted to repeat.—*Ibid.*

FATHER HYACINTHE'S MESSAGE.—By some chance the most significant part of Pere Hyacinthe's message was dropped off in the recent issue of UNITY. I therefore venture once more to call attention to his very suggestive characterization of the successive stages of Christian development: "First the gospel of St. Peter, stamping with the seal of *authority* the religious tendency; next the gospel of St. Paul, inaugurating by the side of authority religious *liberty*, the gospel from which the reformers of the sixteenth century drew their inspiration; and now, at last, the gospel of St. John, the gospel of *love*, ought to lead us through the Love universal to the adoration of God in spirit and in truth. All the distinctions which separate men into different religious confessions should disappear in the sincere observance without reservation of the divine precept: Love one another.

"May reverence for the past not hypnotize us into its exclusive contemplation. It is toward the future that our spiritual glances should be directed, and it is through a great and beneficent fraternity that we must attain to the practice of the doctrine of Christ. Jesus did not create a religious form or creed; he remained a Jew respectful of the religious forms of his place and time. He set his principles and his teaching above temporary forms, in the heart and the human conscience. It is for this reason that his teaching is eternally true and applicable in all the epochs of humanity. So if we prepare by means of good-will and love of our neighbor, the like comprehension of God in spirit and in truth, we shall accomplish according to our powers the mission of Reformed Catholicism, a mission of peace and of the future." M. E. H.

Books Received.

CHARLES SCRIBNER'S SONS, 135-137 FIFTH AV., NEW YORK.

Unleavened Bread, by Robert Grant, $1.50.

SMALL, MAYNARD & COMPANY, BOSTON, MASS.

A Woman's Paris. A Handbook of Every Day Living in the French Capital, $1.25.

G. P. PUTNAM'S SONS, NEW YORK.

The Angel of Clay, by William Ordway Partridge, $1.00.
The Story of the Nations—Modern Italy 1748-1898, by Pietro Orsi. Translated by Mary Alice Vialls.
Let There be Light, by David Lubin.
Living by the Spirit, by Horatio W. Dresser, $0.75.

THE MACMILLAN COMPANY, 66 FIFTH AV., NEW YORK.

Outlines of the History of Religion, by John K. Ingram, L. D., $1.25.
The Making of Character, Some Educational Aspects of Ethics, by John MacCunn, M. A. LL. D., $1.25.
The Temple Primer's, 49 cents.
Etinology, translated from the German by Dr. Michael Haberlandt, by J. H. Loewe.

PUBLICATIONS OF JAMES H. WEST.

THE HOUSE ON THE SHORE. An Easter Allegory. By Frances Power Cobbe.
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The Tower Hill Summer School

VACATION is the season of fellowship. Summer is the time for constructive and not destructive work, for synthesis, not analysis. It is hard to keep the consciousness of denominational lines when out of doors. These reasons have unconsciously entered into the life blood of the Chautauqua movements and the out of door assemblies. Their very existence depends upon their inclusiveness and undogmatic life. In the interest of this undenominational love of truth and life, a part of the great summer university under the trees, the Tower Hill Summer School will hold its tenth session of five weeks, beginning July 15th and ending August 18th. The leading features of the summer's work will be as follows:

Literature and Art. Forenoons first two weeks—Mr. Jones, leader—the pre-Raphaelites, the Rossettis, William Morris, Burne-Jones, George F. Watts: their thought as represented in poetry, picture and reform, with a side glance at the Keltic element in English poetry.

Third week, forenoons. The dramas of Victor Hugo, by Miss Annie Mitchell of Chicago.

Fourth week, forenoons. The Apocryphal Literature, or the Blank Leaf Between the Old and New Testaments, under the leadership of Mr. Jones.

Fifth week, forenoons, by Mr. Jones. Further Intercourse with the Master Bards: Browning, Emerson, Whitman.

Science. The afternoons will be given to a quiet study of science at short range—field, forest and stream studies near at hand. Prof. L. S. Cheney of the University of Wisconsin, Secretary of the recent Forestry Commission of the State, will help in the study of trees. Dr. Libby of the same University will conduct bird classes. Professor Perisho, of the Platteville Normal School, local geology. T. R. Lloyd Jones, teacher of science in the Hillside Home School, will give some glimpses of the wild life in the vicinity, in scales and furs. What about the gnats, butterflies, wasps and woodchucks?

STEREOPTICON. It is hoped to awaken special interest in the New Hunting: catching without killing. All encouragements will be given to amateur photographers; and if they carry their achievements far enough the result of their hunting and catching will, from time to time, be shown through the lantern. Among the slides already arranged for are illustrations of bird life, through the courtesy of the Audubon Society; views from Glastonbury to Stonehenge, Victor Hugo's les Miserables, the pictures of Burne-Jones, Watts, the Rossetti and other representatives of their school.

General Features of the Tower Hill Encampment.

From First of July to Middle of September, outside of the Summer School.

Vesper Readings each Sunday, including the scripture reading, Browning's Rabbi ben Ezra, Saul, Kipling's McAndrew's Hymn, Henry Van Dyke's The Toiling of Felix, etc.

Grove Meetings for three Sundays, with basket dinner. In the spirit of the Congress of religion, possibly under the auspices of the Wisconsin committee.

Readings on the porch of Westhope Cottage, generally one hour each morning when the summer school is not in session. Tolstoi, Ruskin and William Morris will be the authors most in hand.

Lectures. One or two a week on subjects related to the work.

Drives and Walks. A new barn is being erected at Tower Hill. Boarders can arrange for riding and driving at reasonable rates.

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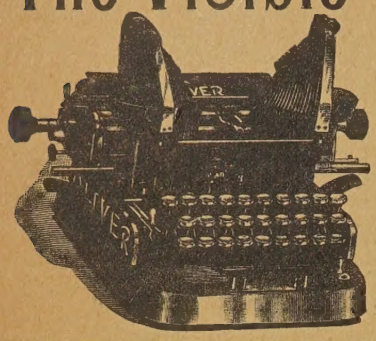

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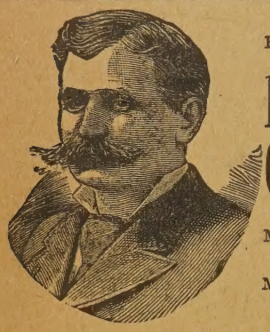

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